THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Everyone has a fair turn to be as great as he pleases."—COLLIER.

No. 40, Vol. LXXI. Thursday, October 7, 1909. Price One Penny.

THE SECRET OF THEIR GREATNESS.

MR. O. S. MARDEN, editor of a large and influential magazine in the United States, recently wrote: "The life of the criminal is simply an unpoised life. If a person were perfectly poised, wrongdoing would be so repugnant that it would be unthinkable.

"It is the one-sided, the unpoised mind that goes wrong. It is just as normal for the balanced mind to choose the right, the good, as for the magnet to draw to itself whatever is kindred.

"Just as the needle in the mariner's compass always points to the north star, no matter how thick the fog, or how the tempest rages, there is a needle in every human being which always points to the north star of rectitude, of right, of truth, no matter what storms of discord, of weakness, or of crime may be raging in the individual mind. Nothing can prevent this little indicator from pointing to the right, no matter how far the individual may drift from it, how low he may sink in vicious living."

Sacred history furnishes some notable examples of the poised mind, in the sense that Mr. Marden uses the term. It was the predominating characteristic in all the great ones of Holy Writ—all the great leaders. It is a quality indispensable to leadership. And, in this sense we lay down the premise that all men everywhere who become great do so in proportion as they bring themselves under the direction of God and cultivate His Holy Spirit. Let us contemplate briefly some of the more distinguished characters—not, however, including the Savior, for He is a vast subject of Himself—and trace the secret of their power and greatness.

Abraham, who received from God the promise that through him and his seed all the nations of the earth should be blessed, (Gen. 22: 18: Book of Abraham 2: 17,) was a splendid example of the poised mind in that his inclination was to do right continually. He showed that he was a firm believer in that doctrine which was

after his time preached by the Savior of mankind: "Be ye therefore perfect even as your Father which is in heaven is perfect." He believed that he had been placed here on earth for a wise purpose in his Creator; that it was his duty to learn as much about that Creator as possible, and that to seek such knowledge was neither sacrilege nor blasphemy. He read the little indicator within so carefully and followed its directions so conscientiously that he was accounted the friend of God. (II. Chron. 20: 7; James 2: 23.)

Abraham's greatness was due to his faith and obedience, as is shown clearly by the record of his life. As to his desire to serve the Lord and obtain knowledge, we have his own words as recorded in the Book of Abraham first chapter: "And finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers. * * * I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed." (Verses 2-4.) Thus we see that Abraham had faith in God to the extent that he made the matter of serving Him the paramount issue of his life, and this faith was counted unto him for righteousness (Rom. 4: 3.) So diligently did Abraham seek the Lord and so full of integrity was he that God took him into His confidence. "And the Lord said, shall I hide from Abraham that thing which I do? * * * For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. 18: 17-19.) Through his faith he had wisdom to go to the proper source in search of knowledge.

His desire for more knowledge was gratified abundantly insomuch that he was given to know more respecting the creations of God, the universe, than any other mortal man of his time. He was the pioneer in the teaching of correct astronomy, monuments of which science as he taught it to the Egyptians remain to honor his memory even unto this day. When he was driven by the famine which prevailed throughout Chaldea, to take up his abode in Egypt, the Lord said unto him: "Abraham, I show these things unto thee before ye go into Egypt, that ye may declare all these words." Thus Abraham gained the knowledge which he so ably disseminated among the people where he sojourned. He received it through faith and obedience according to his righteous desires, and his integrity in the service of the Master.

Abraham was an interesting character viewed from whatsoever standpoint we may choose. He was a man of great wealth, but

very liberal. Although he was a High Priest himself he rendered unto the High Priest Melchisedek, tithes of all that he had, thus showing his respect for rightful authority. (Gen. 14: 19.) When he had marshalled his forces of trained servants and pursued the king Chedorlaomer even unto to Dan and unto Hobah, there taking from him the goods, of which he (Chedorlaomer) had despoiled the cities of Sodom and Gomorrah, he refused to take anything of that which had been recovered. (Gen. 14: 22.) It was while he dwelt as a stranger in Hebron, in the land of Canaan, that his wife Sarah died. Abraham wished to acquire a burying place wherein to bury his dead, and he besought the sons of Heth that they would intreat for him the owner of the place he wished. He said: "If it be your mind that I should bury my dead out of my sight, hear me and intreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you." (Gen. 23: 8, 9.) But Abraham was regarded among the sons of Heth as a mighty prince (Gen. 23: 6), and Ephron would that He should take the field as a gift, but Abraham would not have it so. He insisted on paying for the field. (Gen. 23; 16.) He was rich and gave liberally of what he had, but would not take something for nothing.

Abraham was also a very merciful man. When the Lord and His servants came down to see if the reports were true that came up to Him (Gen. 18: 21) regarding the wickedness of Sodom and Gomorrah, Abraham pleaded with the Lord not to destroy the cities if perchance there might be found ten righteous therein. Not only did he plead for the righteous, but for all the people if but a few righteous were found among them. (Gen. 18: 32.)

Abraham's favor with the Lord was not the result of any arbitrary action, but was the reward of diligent seeking. "There is a law, irrevocably decreed in heaven before the foundations of this world upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130: 20, 21.) Through his faithfulness, he received not only the promise that in him and his seed all the nations of the earth should be blessed, but also the Lord said unto him: "Through thy ministry my name shall be known in the earth forever." (Book of Abraham 1: 19.) God provides the possibilities, but it remains for men to develop them if they would receive the blessings.

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.
He'll call, persuade, direct aright.
And bless with wisdom, love, and light;
In nameless ways be good and kind,
But never force the human mind."

"God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 34, 35.)—S. N. L.

(To be continued.)

FRUITS OF MORMONISM.

Mormonism—to the sects "a stumbling block," to the worldly-wise "foolishness," but to the Saints "the power of God unto salvation." If a system be divine it will yield an endless supply of inspiration. Mormonism is God's own Divine institution upon this earth; let us judge the tree by its fruits. One of the many things it teaches us is subjection unto the higher powers, and the direct fruit of this principle is that we aspire to greater heights—Mormonism is optimistic beyond speech.

I have espoused the faith of the Latter-day Saints, and, although I have, as yet, but touched the hem of its outside garment, as it were, I find that it is embroidered with eternal splendors. The effect of latter-day revelation upon life is to show unto us that drab existence, as it sometimes seems to be, is not a mistake, but that it is in reality a crucible divinely ordained for us that we might go on unto perfection. Lit up with its rays, life becomes a thing of beauty. One of the fruits of Mormonism, or latter-day revelation—for that is what Mormonism stands for—is "certainty concerning God, His Kingdom, and His earth." None of its doctrines which it has advocated has ever been revised, or ever will need revision, because they came direct from heaven, and are not of man; for man is of earth earthy, but truth is higher than the earth—it is of the Father who is in heaven. The fruits of Mormonism are essentially the fruits of the Spirit, for the Spirit of God permeates His Church and is being poured out upon all flesh that yields obedience unto the divine principles of His everlasting gospel, as it has been restored according to the revelation of St. John, by an angel flying through the midst of heaven. (Rev. 14: 6-7.) The fruits of Mormonism are the fruits of the Spirit, and the fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. If any Church claims to have this Spirit, and its faith does not generate these divine fruits in the lives of its follows, then you should question its creed.

The many so-called Christian churches all claim to be in possession of this Spirit. If they truly have the Spirit of God which is to "guide into all truth," why do they teach so many different doctrines? Does the Holy Ghost contradict itself? Mormonism teaches that there is only one gospel, simple and pure. Now this gospel of God's Son is to-day preached unto the people; it is for them to investigate its claims, accept it or reject it. But they must be most careful in their judgment upon it or they may, like the Pharisee, reject the counsel of God. We will all be judged ac-

cording to the deeds done in the flesh. Now, to reject this gospel without investigation would be foolish indeed, and all people who have heard it will be judged according to their action concerning it. St. Paul says: "Prove all things, hold fast that which is good." Prove for yourselves the doctrines of Mormonism, but go down to the bottom of its principles, probe until you reach its bedrock, then you will find its foundation to be sure, for it is founded upon the rock of revelation.

Search into its principles; but you cannot search into them without searching the scriptures. Jesus admonished the people of His day with these words: "Search the scriptures, for in them ye think ye have eternal life." How very apt was the insertion of those two words by our Savior—"Ye think." For many may "search the scriptures" and still not have "eternal life." We must "search the scriptures," find that which is true, and yield obedience unto it, in order to obtain "eternal life." Christ said: "This is life eternal, to know Thee the only true God and Jesus Christ whom thou has sent." One of the fruits of Mormonism is "certain knowledge of God." Many of the conflicting Christian churches claim that God is without body, parts or passions, incomprehensible. Now, if God is incomprehensible how are we to know Him—"Whom to know is life eternal"?

Another of the fruits of Mormonism is "character built upon sure principles." We are God's humanity, and as a son should know his father, in order to know the principles and rules of his household, even so should we know our Father in heaven. The great fruits of this gospel are many, but one of the greatest is true knowledge of all things which God has deemed it wise for us to have a knowledge of, both in heaven and on earth.

"By their fruits ye shall know them, an evil tree cannot bring forth good fruit," said the Savior. Judge Mormonism by its fruits. If you will not believe it by testimony of its followers believe it for the very works sake: for it is the truth, the whole truth, and nothing but the truth.

Gateshead-on-Tyne. AUBREY PARKER.

MINUTES OF IRISH CONFERENCE.

THE Irish semi-annual conference convened Sunday, October 3rd, in the Saints Meeting Hall, 40 Donegal Street, Belfast. President C. W. Penrose of the European Mission, President T. J. Bennett and twenty-three traveling elders of the Irish conference, were in attendance.

The first session commenced at 10:20 a.m., by the choir and congregation singing, "The Spirit of God like a fire is burning." Elder John G. Sharp offered the invocation. After another hymn was sung Elders A. L. Rogers and D. P. Williams administered the Sacrament. "Guide me to Thee" was rendered by the choir.

President Bennett expressed his pleasure at meeting the saints in conference and having President Penrose in our midst. He extended a hearty welcome to all, and encouraged the saints to cultivate the Christian virtues and keep in possession of God's Spirit. He reported that the conference is in excellent condition. He had visited nearly every family of saints in the island from the extreme north to the extreme south. He then read the labor and statistical report which was accepted. The clerk presented the general and local Church authorities, who were unanimously sustained.

Elder T. J. Bennett, who has presided over the conference for the last eighteen months, was honorably released and his place filled by the appointment of Elder William W. Osborne as his successor, who was sustained by unanimous vote.

The Sabbath School children sang: "I had such a pretty dream, Mamma."

Elder D. P. Williams reported the Dublin branch to be in flourishing condition. Also bore a strong testimony to the truth of the gospel. Elder Laron Andrus said the Belfast branch was in much better condition than when he first took it in charge. He testified to the correctness of the teachings of God's servants in these last days; also gave much good advice to the saints.

President Penrose spoke of his pleasure in meeting so many people from all parts of the conference. Declared that this latter-day work is the greatest ever known. The Church spoken of in the New Testament was small compared to this work, for the former was confined to a small portion of the globe, whereas the latter is widely established, and its message is to every nation, and tongue and people. This work will go on in the flesh and in the spirit till even the most abominable of all the race of Adam shall have the chance to bow the knee to King Immanuel. Every Latter-day Saint is called to take part in it. If we do not we shall be held accountable for it. The reputation, riches, wealth and honor of this world piled mountains high are not to be compared to the glory to be given to the faithful.

The afternoon session opened at three o'clock. After the ordinary exercises Elder A. C. Black addressed the conference and gave a strong testimony. Elder T. L. Hatch spoke of conditions in the South of Ireland, and gave some reasons why he knew the work called "Mormonism" is true. Testimony was borne by Elder John Spackman, who declared that if men would enter the presence of God they must live by every word which proceeds from His mouth.

Elder Alma A. Ellis sang as a solo, "O My Father."

President Penrose said there was a greater sermon in that hymn than he or any of us could preach in one discourse. We must understand that God is a Personage whom we can learn to know. The beginning of true religion is faith in the true God. In his

characteristic, forcible way he discoursed upon the personality of God and the divinity of man. Showed how we may get back into the presence of God from whence we came. Explained the different conditions in the eternal world and how men can become "heirs of God and joint heirs with Jesus Christ." All things are to be done in the name of Jesus Christ. Jesus Christ descended below all things and suffered all things that we might get back into the presence of the Father to dwell with Him. "How glorious it will be to be done with the evils, misery, degradation, pains, toils, troubles and sufferings of this world and come forth unscathed and pure in the resurrection of the just and inherit the glory of God and receive an eternal crown with the words: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things!"

At 7 p.m. the evening session convened. The hall was packed to its full capacity, a large number of strangers being present. After the opening hymn and prayer "An angel from on high" was rendered as a trio and chorus.

Elder W. W. Osborne, the new conference president, asked for the support of the elders and saints and bore a fervent testimony to the truth of "Mormonism."

The Elders' quartette rendered a selection, "School thy Feelings."

President Penrose took for his text: "What is Mormonism?" He explained who Mormon was and said "Mormonism" must mean Mormon's teachings. Gave an epitome of the historical part of his book. Related the appearance of Christ to the Nephites and the establishment of His Church among them. Spoke of the evidences of ancient American civilization and the coming forth of the Book of Mormon. Quoted Bible prophecies concerning the "Stick of Joseph." Showed that the Book must go to the uttermost ends of the earth. The Book of Mormon teaches present and continuous revelation; that Jesus is the Christ, the Son of God; that men must believe on Him, repent of their sins, be baptized for the remission of sins, receive the Holy Ghost, and then walk in the light which it brings, and live by every word which proceeds from the mouth of God. He bore a powerful testimony. Speaking of the angel mentioned in Rev. 14: 6, he said: "As God lives in the eternal heavens it was Moroni, the son of Mormon. Joseph Smith was a true prophet. He lived a prophet and died a prophet. What I have said to-night is the solid truth of God and it will prevail."

After a few closing remarks by President Bennett, Elder David M. Powelson pronounced the benediction, and the best conference held in Ireland during our experience came to a close.

The elders met in Priesthood meeting Saturday afternoon and Monday morning, and received instructions and appointments, President Penrose addressing them and answering many questions.

A. C. Black, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 7, 1909.

CLERGYMEN AND SLANDEROUS STORIES.

A LIVERPOOL clergyman, who appears desirous of emulating the example of a fellow-minister who has gained a little unenviable notoriety by making abusive and futile attacks upon the Latter-day Saints, commonly called "Mormons," has been reading and circulating some shameful libels that have appeared in print in religious newspapers, purporting to have been uttered by one J. Wesley Hill, who puts the prefix "Dr." to his name and figures sometimes as a Methodist divine and at others as a Presbyterian preacher. It matters little to him which denomination he speaks for, so long as he can get the pay. He is particularly vindictive against the Latter-day Saints, because he is one of those "little 2×4" pulpiteers, as a Methodist Bishop described them, who utterly fail in their endeavors to convert the "Mormons," and being sent to Utah for that purpose, are greatly chagrined because they make no impression in the manner desired, and therefore are not able to "hold their job."

This person has recently occupied temporarily a Presbyterian pulpit in London and had himself interviewed on the "Mormon" question, so as to get his name in the public prints and raise some interest to turn to his own account. As his statements are of the most vicious and outrageous character, they have been greedily taken up by some of the religious magazines and copied from one to another, that being the method adopted to prejudice the public mind and prevent fair examination of "Mormon" doctrines. It is the old way pursued by sectaries in the time of our Savior's personal work on earth. The answer to His grand teachings was, "He is a wine-bibber," a "friend of publicans and harlots"; he "casts out devils by Beelzebub, the prince of devils"; a "traitor against Rome," "guilty of treason"; "a Sabbath-breaker"; a "violator of the Law of Moses"; He is "not fit to live," etc. The doctrines preached by the elders of this Church are His doctrines, and they are attacked in a similar spirit by calling their advocates all kinds of evil names, reviling them, misrepresenting them and covering them with infamous but unsupported accusations.

Such are the weapons used by so-called Christian ministers, instead of endeavors to convince the Latter-day Saints that they are in error, and showing them "a more excellent way." This man Hill is one of the kind that can make money by his abuse, and being of the tonguey kind, with plausible manners, he engages the attention of many pious but illogical people, and excites the prejudices of the populace, so that in some instances violence is used against the objects of his ill-will. When his personal character is investigated his influence at once departs, but even when exposed, those preachers and others who delight in scandal, particularly if it is anti-"Mormon," take no pains to inquire into his antecedents but continue to circulate his slanders.

A short time ago the *Utah Independent*, a weekly magazine published by Mr. V. S. Peet, who is not a member of the "Mormon" Church, nor of any other at present, but who has been somewhat attached to the Methodist persuasion, published something of Mr. Hill's record, stating that he went to Utah not very long ago as a Methodist minister and figured prominently as an anti-"Mormon," also as a speculator in building lots. Having raised some funds for the founding of a school, he obtained large subscriptions, made a great noise and many pretensions, and according to the *Utah Independent*, sold lots worth not more than ten dollars for prices reaching up to five hundred dollars, which he pocketed, ran the Methodist people in Ogden into debt to about $65,000 and skipped out. He went back to the East and took up the calling of an anti-"Mormon" lecturer, fabricating the most monstrous stories, pretending that he had been in danger of his life in Ogden, and picturing the "Mormons" in the usual lurid light cast by professional panderers to popular, salacious and depraved taste. We refrain from giving all the particulars published by the *Utah Independent* of the course pursued by this unprincipled defamer, but they can be obtained by sending for copies of the *Utah Independent* of June 10th, 1909.

This, however, is of little consequence. It is the course pursued by clergymen of the Church of England in Liverpool, as well as other places, to which we now object. They claim that we are preaching false doctrines and leading away uninformed persons from the true faith. Why do they not support their charges by fairly stating that which we proclaim and endeavoring to prove it unscriptural or untrue? What argument is there in repeating vile slanders and giving as evidence in their support the assertion that they are uttered by Reverend gentlemen and published in religious papers? What have these vile and frequently ridiculous attacks on character to do with the principles set forth by the elders of the Church of Jesus Christ of Latter-day Saints? The very fact that our opponents resort to such tactics is evidence that they have nothing stronger to offer.

They do not want our side of the question to be presented. They

work on the prejudices of the public to prevent investigation. On a recent Sunday evening a clergyman mounted a chair and read some of these anti-"Mormon" libels to people in the street, and when proof was offered of the untruthfulness of his accusations, he advised the people to go away and not listen to the other side. In this he followed the lead of another Christian (?) minister here who advised the public not to listen to the elders and to "burn their tracts." How do such methods harmonize with the teachings of the Apostle Paul, "Prove all things; hold fast that which is good?"

Why is it that these lovers of rude tales and repeaters of unsavory gossip against the Latter-day Saints never quote from nor read to their hearers any of the testimonies to the good qualities of the "Mormons" and the order, peace, sobriety, and general worthy conditions of society in Utah, given by eminent men and women whose word can be relied on and who have no reason to misrepresent facts and certainly not to speak in favor of an unpopular people? Why cannot they be ordinarily fair? Are they not ashamed of themselves when they think of their own conduct in this regard? Some of the secular publications of this country open their columns to both sides of this so-called "Mormon question." The *Keighley Herald*, for instance, has proved itself very fair in this respect, and recently the *Northampton Daily Chronicle* has published a letter from a former resident of that town who is now in Brigham City, Utah, a little distance north of Ogden, where the "Rev." J. Wesley Hill played his pious pranks as described in the *Utah Independent*. We here reproduce the greater part of the communication to the *Chronicle*, which is signed by John C. Leadbeater, who gives his former address as 46 Wellingborough Road, Northampton. He says:

"Box 322, Brigham City, Utah,
September 13th, 1909.

"Sir:—I see from your papers at the end of August there has been considerable correspondence on the subject of 'Mormons' and 'Mormonism.' Being a Northamptonian, who came out to this country in May last, I thought perhaps a few facts concerning Utah and the 'Mormons' would prove interesting. This city is composed almost entirely of 'Mormons,' population about 3,500; and a more industrious, law-abiding and good-living people it would be hard to find in this or any other country. I belong to no sect or creed, and am as free here to do what I please as I was in Northampton. When I came here I was welcomed by every one just the same as if I were a member of their Church, and wherever I visit the welcome I receive is more open-hearted than many I have had in England. I will say this, that if members of churches of other denominations lived up to what they believed as these good 'Mormons' do, the world would be the better for it. I say 'good Mormons,' as you find good and bad members in every de-

nomination. During my short stay here I have become acquainted with a good number of the young men of this district, and a better set of fellows I do not wish to meet. The majority of them do not smoke, drink, or chew tobacco, and in this city there is now only one saloon (public house), and soon there won't be one at all. The proprietor has had his license raised until now it is a very high figure (I don't know the exact amount), and he has to close his doors every evening at seven o'clock! What would the 'pubs' say to that in Northampton? Drunkenness, wifebeating, child-neglect and that sort of crime is unknown here. I have not seen a 'drunk' in this city yet.

"Regarding Salt Lake City I can also speak truthfully on that point, having been working there for the past two months, and have only just returned to Brigham. The conditions there are the same as any other city in the west of America. One-half of the people now are non-'Mormons,' and there are churches there of every denomination, including Roman Catholics, Presbyterians, Episcopalians, Methodists, Baptists, Adventists, Christian Scientists, etc., etc. I would also say that Utah, as a State, is now one of the most prosperous and industrious in the Union. New valleys are constantly being opened up and settled, and land that was practically desert land is being cultivated into large farms and orchards. As a city, Salt Lake City is one of the finest in the West. The streets are laid out in blocks. Every street is one hundred and thirty feet wide, with sidewalks twenty-one feet on either side. There are fine buildings, a university, electric lights and electric cars. Buildings are being constantly put up, and there is lots of work and good pay for skilled workmen, bricklayers, carpenters, electricians and such like. As regards the old idea of polygamy being still practised here it is all 'tommy rot.'"

We have repeatedly advised our brethren to refrain from taking up challenges to discuss in public the charges made by ribald and irresponsible persons, who desire to obtain notoriety and make some money by raising anti-"Mormon" clamors. This does not mean that they shall refrain from presenting our side of affairs through the medium of the press or in any other orderly and rational manner. But they should not engage in debates over attacks on character, or in relation to those monstrous stories that excite the public mind and that are told for the purpose of preventing a fair exposition of doctrine and principle. It is not our business nor our calling to enter into such questions at all upon the platform or in the streets. We are to preach the gospel as it has been revealed through Christ in the present age, to warn the world of judgments to come as precursors of His second advent, to promote union, peace and harmony among the people of the Lord, and to set such an example before mankind as will be worthy of their emulation. Yet, it becomes necessary once in a while to take sufficient notice of such clerical impostors as the Ogden ex-minister,

so that it may not be proclaimed that his evil communications have never been answered. We should possess our souls in patience in the midst of all the misrepresentation made against us, with the unshaken assurance that in due time the truth will come uppermost and God will see that full justice is done.

C. W. P.

Salvation Army.—In answer to inquiries as to whether General William Booth of the Salvation Army ever preached in Salt Lake City, we answer, yes; he addressed an immense audience in the great "Mormon" Tabernacle, by courtesy of the First Presidency December 13th, 1894.

FROM THE MISSION FIELD.

Stole Elder's Grip.—One night recently during a street meeting in Bootle (Liverpool conference), Elder Bernhisel was preaching and Elder Jackson was passing out tracts, when a scamp stealthily took their grip and started off down the street. Someone in the crowd informed Elder Jackson, and he gave chase overtaking the thief, and recovering the grip. The brethren would have been justified in having the rogue arrested.

Relief Society Bazaar.—The Relief Society of the Liverpool branch (Liverpool conference), held a successful bazaar in the meeting room at Durham House on September 28th. The sisters had succeeded in getting together a goodly supply of excellent articles in wearing apparel and ornaments, which, displayed on the tables provided, looked very attractive. The weather was abominable all day and all evening, which kept many away who otherwise should certainly have been present, but still nearly £7 was realized, which will be applied to relieve as far as may be possible the wants of the needy poor in the branch.

Remarkable Case of Healing.—Elder Andrew L. Rogers writing from Belfast, Ireland, relates an instance of healing that is quite remarkable. While out tracting, he met a girl who asked him to visit her father who had been bedfast for two years with rheumatism. He was in a bad condition; the doctor had said that he never would get up, but he had great faith that he would. Elder Rogers and his companion administered to him. On visiting him a few days later they found him steadily recovering. He told them that as soon as they had administered to him the pain left him and he was able to raise himself up and sit on the edge of the bed without assistance—something he had not be able to do for many months.

Interesting Street Meetings.—The elders in Liverpool have lately held some very interesting, and they hope instructive street

meetings. Two or three spasmodically zealous ministers, heedful of Bishop Chevasse's warning, have contended against the elders. On a recent Sunday night a minister got up in a street meeting at the foot of Deane Road, and read a clipping from a London paper, quoting the Rev. (?) J. Wesley Hill, on the "Mormons." It happened, however, that a couple of the elders present had known Mr. Hill's record in Ogden, Utah, where for a time he was pastor of the Methodist church, and they gave a bit of his history, which rather discomfitted the minister. If such meetings as these can be kept orderly, they may be fruitful of much good. However, it may be well to add that the elder who is speaking should not be disturbed by our own local people engaging bystanders in discussion during the progress of the services.

Conference in Copenhagen.—The Copenhagen fall conference was held Saturday and Sunday, September 25th and 26th. In attendance were President Andrew Jenson, Elder Oluf J. Andersen, of the *Scandinavian Star*, President James J. Larsen of this conference, twenty-six elders, many saints and friends. Meetings were held as follows: Saturday evening, where presiding elders reported their branches and President Jenson explained the effect our principles have had upon the Protestant churches; Sunday morning at 10 o,clock Sunday School conference, when a well prepared program was given by the Copenhagen school and instructions were given by Elders O. James Andersen, Henry O. Poulsen, and President Jenson; Sunday at 2 p.m. when elders who had not yet spoken were given three minutes in which to bear their testimonies; and Sunday evening at 7 o'clock, when President J. C. Christoffersen of Aarhus conference, Elders Henry O. Poulsen and O. J. Andersen spoke upon "Apostasy," "Restoration," and "the Life of a Christian," respectively. A report of the work done by the elders in the last six months was given as follows: Tracts distributed 95,876, books distributed 2,764, strangers' houses visited 87,457, gospel conversations 3,898, meetings held 430, baptisms 50, and children blessed 18. Elders J. C. Hansen and Joseph W. Petersen were released to return home. Many strangers were present and were favorably impressed. As a whole the conference was a spiritual feast and the elders returned to their respective fields of labor infused with the spirit of their work.—HENRY O. POULSEN, conference secretary.

District Meetings.—On Sunday, September 19th, two successful district meetings were held at Norwich (Norwich conference). President John A. Horton and eleven elders were in attendance. The afternoon session was well attended by the saints who are taking a lively interest in everything that assists in spreading a knowledge of the gospel. Elders J. W. Pitcher, R. D. Lowe, E. M. Perkins and William G. Jay, each gave instructive talks on Church

doctrine. The evening meeting was a spiritual feast. The attention of strangers and the faith and prayers of the Church members drew from the elders the best that was in them. Elder L. V. Toolson, President of the Ipswich branch, left no doubt in the minds of his hearers that obedience is a necessary requisite to salvation. Elder D. R. Allred followed with a spirited talk on "How to Find the Plan of Salvation." He said, in part, that to be obedient we must know what is required of us to obey, that knowledge in every age has been gained by study and investigation, and that without prejudice. After a congregational hymn Elder A. Le Roy Taylor took as a text Rev. 14: 6, and clearly showed that if the angel there spoken of had not visited the Prophet Joseph Smith, then the whole world is in spiritual darkness, as the Christian nations are not teaching the doctrines of Jesus Christ.

Three district meetings were held September 26th, 1909, at Cardiff, in the Burns Hall (Bristol conference). President L. A. Little and twelve travelling elders of the Welsh district were present, with a fair attendence of strangers and saints. Reports were given of the conditions in all parts of the district, which were of an encouraging nature. Gospel principles were explained in an able way by the elders. Several musical pieces were rendered, a quartette by Elders C. R. Robinson, A. H. Parkinson, William Fowler and C. H. Reese, solos by J. D. Richards, (violin, J. A. Beard,) duet, Elders A. H. Parkinson and William Fowler. A feeling of great interest was exhibited by all present.

Baptisms.—On September 21st, at the Edinburgh Baths (Scottish conference), two souls were added to the Church by baptism, Elder W. S. Isgreen officiating.

A baptismal service was held on the evening of September 24th, at the Argyle Street South Baths, Birkenhead (Liverpool conference), at which a number of elders, saints and friends were present. After prayer, and an address on the essentiality of baptism by immersion, by Elder Archibald Larson, two candidates from Liverpool branch were baptized by Elder Joseph Y. Card, and four from Bootle branch by President E. Henry Williams. Confirmations took place in the respective branches during the Sunday evening service next following.

Five more converts were baptized at Middlesbro' (Newcastle conference), on Wednesday evening, September 29th, by Elder Harold R. Smoot. Confirmations took place immediately after in Brewer's Hall.

One member was admitted to the Church by baptism in the river Mersey at Bootle (Liverpool conference), Thursday, September 30th, Elder William Jackson officiating.

One member was added to the Church by baptism in Newry (Irish conference), September 30th, 1909, Elder John Spackman officiating.

A baptismal service was held October 2nd, 1909, at the Full Street Baths, Derby (Nottingham conference). Elder David K. Hendry spoke upon the importance of the ordinance of baptism and the reception of the Holy Ghost, after which three converts were baptized, the ordinance being performed by Elder Alban T. Clawson. Confirmations took place at the water's edge.

One member was added to the Church by baptism at Aberdare (Bristol conference), September 23rd, Elder James A. Rowsell officiating.

On October 1st, 1909, at Dublin (Irish conference), another soul was added to the Church by baptism, Elder Daniel P. Williams officiating.

On September 23rd, one person was baptized in the sea at Barrow (Liverpool conference), by Elder John Carter.

Successful Socials.—A social gathering was held in the Borough Chambers, Blackburn (Liverpool conference), September 11th, 1909, in honor of Elder Frank A. Roberts, who sailed for his home in Wyoming on the 16th ult. The program consisted of songs, recitations and games. Light refreshments were served. Elder Roberts was the recipient of many nice presents. A good sum was realized which goes into the treasury of the Relief Society, who are to be commended for the enjoyable time that was had.

A successful social event in the form of an "At Home" was given on September 9th, 10th, and 11th, under the auspices of the Sunday School of the Bradford Branch in the Leeds conference. The Westgate New Hall, where the saints hold their regular services, was tastefully decorated with flags and festoons of flowers and streamers. Tables and booths were arranged in the halls, where refreshments were served. An appropriate and interesting program was rendered each evening, the main numbers being a fairy play given by the children of the Kindergarten class, and a musical cantata given by the larger children of the school. The whole affair was a splendid success, both socially and financially, about £10 being realized. Many strangers were present and expressed themselves as having had a very enjoyable time.

A farewell social was given in the Westgate New Hall by the saints of the Bradford branch (Leeds conference), in honor of Brother Alfred Emmett, who has acted as Superintendent of the Mutual Improvement Association there for some years, and has also been a faithful member of the choir. Brother Emmett will be greatly missed, but all feel sure of his success in his new position, for any man with his humility, his faithfulness and his love of work for man and God is bound to succeed, and the sincere desire of his friends is that God will bless him in his new home.

On Saturday, September 11th, a successful social was given by the Birmingham branch (Birmingham conference), at the Assembly Rooms, Handsworth. President Charles W. Penrose, Sister

Romania B. Penrose, President L. H. Durrant and nearly all of the traveling elders of the conference, with a host of saints and friends, were present. A splendid program was rendered, including interesting speeches by President Penrose and President Durrant, songs, recitations, and a sketch entitled, "The Little Scamp Next Door." Delicious refreshments were also served, and all expressed themselves as having had an excellent time.

On the evening of September 4th, 1909, a very enjoyable farewell social was held at the Rochdale branch (Manchester conference), in the Providential Hall. About one hundred and fifty saints and friends met together to pay a tribute of respect to Brother and Sister Charles H. Peart, two of our faithful members, who have gone to take up their abode in the land of Zion. Most of the program was furnished gratis by the "Eclipse Concert Company," under the management of Professor Warburton, which company Brother Peart served as pianist. Valuable presents were given as tokens of love and esteem by the branch and friends. President J. C. Larsen, Jr., gave a spirited address, explaining "Mormonism" and its destiny, after which refreshments were served, and all present seemed to enjoy themselves.

DIED.

BUCKLEY.—On the morning of September 5th, 1909, Sister Diana Buckley passed away at her home in Derby, after a few days of severe illness. She has been troubled a great deal with heart disease. Sister Buckley was born May 1st, 1842, and was baptized in 1883. She lived a good life and died firm in the faith. Interment took place in the Derby churchyard. She is survived by her husband, two sons and a daughter.

COX.—September 10th, 1909, Sister Truelove Cox, the daughter of John and Susan Cox, a faithful member of the Leicester branch. She was eighteen years of age, and was loved and respected by all who knew her. She was baptized December 22nd, 1907, by Elder Samuel R. Egbert.

LENING.—Brother Frederick Lening, son of William and Mary Blackburn Lening, born August 5th, 1851, at Thelby, Lincolnshire, baptized into the Church December 23rd, 1905, died at Gainsboro, September 27th, 1909. He was Sunday School Superintendent of the branch, and a faithful Latter-day Saint. He leaves a wife, two sons, four brothers, and one sister, and a host of friends to mourn his loss. He was buried in the New Cemetery, with impressive services, September 29th, 1909.

CONTENTS:

The Secret of their Greatness	625	Editorial: Clergymen and Slanderous Stories	632
Fruits of Mormonism	628	From the Mission Field	636
Minutes of Irish Conference	629		

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.